

# SOUTHERN BAPTIST RECORD.

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## BAPTIST HIGH SCHOOL.

The trustees of the Rawls Springs high school, are glad to be able to announce to our brethren that they have secured Elder H. M. Long as principal of the school. They are convinced that they have acted wisely in securing him. Bro. Long has for many years in the past been a successful teacher, he gave up teaching for a time that he might give himself more fully to the work of the ministry, he has the qualifications which fit him in an eminent degree for teaching. He is a good scholar, has a clear logical mind, a good heart, an unblemished name, and withal an extensive acquaintance in South East Miss. No one could have been selected who has more advantages for work on this field. The trustees are having a large attractive school building put on the grounds, which will be complete in time for the school to open first of October, in connection with this, Bro. Long will put a boarding house on the grounds which will accommodate as many as may want a home with him. Several parties have already secured lots and will commence building at once, among the number who expect to build is Mrs. J. A. Eaton, who expects to arrange for boarding girls. The school will open the first Monday in October. Those who wish information about the school, or laying lots, or the springs, address me at Enterprise, T. E. H. Robinson, Stix, B. F. Rawls, Stix or H. M. Long, Shugart, S. O. Y. RAY.

## A Memorial to Rev. Wm. C. Buck, D. D.

This noble man, who was in his prime fifty years ago, and who did so much for the cause of Christ in Kentucky, Mississippi and Texas has no memorial of any kind in Kentucky, where much of his best work was done, except the work itself. He is remembered with pleasure by many of the older people, and held in high esteem by all who read the history of the Baptists. But there is no monument of any kind in this State. He died and is buried at Waco, Tex.

Bro. Buck has been strong and widely extended. The church know exceedingly a new house and have it in mind to make the large front window 15x20 feet a memorial to her esteemed founder, Brother Buck. The window will cost about three hundred dollars, depending somewhat on what can be raised for that purpose. Two daughters of our brother have contributed liberally already.

We take this means of letting our purpose be known, hoping and believing that there are in Mississippi, where he labored and was loved, as well as elsewhere, those who will count it a privilege to express their esteem for our dear brother by contributing something toward this window erected to his memory. Send such contributions to Louis M. D. Jeffers, 612 E. Gray St., Louisville, Ky.

## HERNANDO NOTES.

Rev. Frank P. Baston, of Warren, Va., who was pastor of the Baptist church at this place, in 1875, paid Hernando a visit last week, and preached for us Sunday morning and night. The church at this place is active and thriving, under the ministrations of the young and zealous pastor, Rev. J. W. Lee. Our Sunday-school is flourishing and constantly growing in interest. We have adopted the reading of essays, as a feature of school service, for the present quarter, and it is highly interesting and instructive. The lessons are the subjects, some members of the Bible class will read an essay each Sunday, and on the first Sunday in the quarter all the essays will be read in consecutive order, as a review exercise. Whether we are deterring? An evangelist of the sensational order, is slinging his vituperative billingsgate, from Shiloh pulpit in Georgia. The Atlanta constitution after citing a few phrases, to illustrate his style, states that other of his language could not properly appear in print. Too long to appear in the columns of the secular newspaper! How long will such sacrilegious effrontery; downright blackguardism; be tolerated, much less encouraged by people laying claim to common decency? A man who will assume the sacerdotal cloth, and arrogate to himself the privilege of promulgating language and sentiments, beneath the dignity of circus clown, it seems to me, should be stigmatized as a public nuisance, a corrupter of good morals, and a menace to the bulwark of good society, say nothing of the detriment to Christianity. I have great respect for the ministry, and I revere the man who honors his calling therein, but the egotistical toga, cannot blind us to the fact, when the blatant buffoon does it to advance his mercenary interest or to gain notoriety of a sensational character. Let a man in any other capacity, address a congregation composed of ladies, gentlemen

and children, in language too indecent for publication and mark the consequence. Selah—Think about it. These are my sentiments expressed.

## AT RANDOLPH.

### The Prohibition Convention.

This State Convention is soon to assemble, and what shall it do? It is to meet and reenact the good though stereotyped resolutions of 1879, or will it swing out into a new current and undertake other work.

Now what shall we do there? A Third party in the State at this juncture would be suicidal to prohibition for very many reasons, first the endangering White supremacy, and the second that in reality the people of the State have no use now for such a party.

To ask for an Amendment and to get a grant for such a measure would but increase our weakness in the State, it cannot be carried.

To suggest a general prohibitory law is to ask what cannot be granted just because the genius of legislation moves only in instructed grooves, and will not go in advance of the demands of the people as expressed in primary assemblies.

What then should we ask? Let us ask the law giving powers of the State to give the City of Jackson an iron clad law making the place as dry as the Conchaug Lake was after the subsidence of the floods.

Legislation has interposed its veto so all interest the State has at Oxford and Starkville. Those and their precedents will be great factors with the coming legislature. If the smaller public interests in these towns should be protected. Why not the much larger ones that are centered at Jackson. We have Asylums, a Penitentiary, Land offices, Auditors, Treasury offices all there to protect, and it might be regarded as kind and humane to protect our Legislators who sometimes have very little treasures laid up in earth vessels that are achingly full.

What say you Mr. Editor.

## SHALL IT BE DONE?

Shall the opportunity to put a state to union of states, constitutionally and legally, be protected from the worst and the most subtle foe to all men who love right-ness and purity, be allowed to pass, and not return again for years to come?

In the galaxy of states, South Dakota may be made the Polar Star of constitutional prohibition.

To all the states, and all the tribes and all the clans of temperance, we make our appeal. We make it in the language of Deborah, to the tribes and chiefs of Israel, and we say: "Up! This! This and no other is the day." The Philistines of rum will soon fill all the plain. It is the plan and purpose of these warring men, who would keep us in bondage to their trade to pour in the tide of rum, to overwhelm us by the magnitude of their efforts. Not a state in the union, not a den of iniquity, not a place of villainy will refuse to respond.

Shall not every state, and every church, and every society in like manner, in support of a cause, in contrast, infinitely nobler, so measurelessly grand and higher, come to the help of South Dakota?

But why especially to the help of South Dakota? The reason is obvious. Here, of all places, the promise of success for the friends of God and man, is a figment.

Therefore, the rum power will do its best. Therefore, we must do our best. South Dakota will do its best, or perhaps not its best, for no state has ever yet done this.

But when all is considered, South Dakota will do better than ever yet any state did. She will stretch every nerve, bend every energy, and accomplish her ability, pour out her money. Already the money is coming from counties and cities, towns and hamlets, churches and societies.

We request that pastors of all churches take collections for our aid on Sunday June 30th.

All individuals who feel inclined to assist in carrying on this great work in securing the admission into the union of the first state coming in as a prohibition state, will forward amount to be devoted to this purpose, to Hon. F. H. Hagerty Treasurer of the Non-Partisan Constitutional Prohibition Organization, Aberdeen, Dakota.

V. V. BARNES, Yankton, President.  
W. E. T. BRIDGEMAN, Huron, Secretary.

## DEPARTMENT OF INTERIOR.

### CENSUS OFFICE.

#### Washington, D. C.

The various medical associations and the medical profession will be glad to learn that Dr. John S. Billings, Surgeon U. S. Army, has consented to take charge of the report on the mortality and vital statistics of the United States as returned by the eleventh census.

As the United States has no system of registration of vital statistics, such as is relied upon by other civilized nations for the purpose of ascertaining the actual movement of the population, on a census affords the only opportunity of obtaining near an ap-

proximate estimate of the birth and death rates of much the larger part of the country, which is entirely unprovided with any satisfactory system of State and municipal registration.

In view of this, the census office, during the month of May, this year, will issue to the medical profession throughout the country "Physicians' Registers" for the purpose of obtaining more accurate returns of deaths than is possible for the enumerators to make. It is earnestly hoped that physicians in every part of the country will co-operate with the census office in this important work. The registers should be kept from June 1, 1889, to May 31, 1890. Nearly 27,000 of these registration books were filled up and returned to the office in 1880, and nearly all of them used for statistical purposes. It is hoped that double this number will be obtained for the eleventh census.

Physicians not receiving registers can obtain them by sending their names and addresses to the central office, and with the register, an official envelope which requires no stamp will be provided for their return to Washington.

If all medical and surgical practitioners throughout the country will lend their aid, the mortality and vital statistics of the eleventh census will be more comprehensive and complete than they have ever been. Every physician should take a personal pride in having his reports—full and accurate—be used in this manner.

I hereby promised that all information obtained through this correspondence be held strictly confidential.

JOHN P. PORTER, Superintendent of Census.

## Tishomingo Association.

We have cause to be thankful for the favorable outlook. I have visited the following churches, viz: Inka, Mount Gilman, New Salem, Shady Grove, Mount Providence, Union Grove No. 1, Sardis, Hinkle Creek, Rienzi, Corinth and Burnsville. Some of them more than once. A few of them are rapidly prospering and doing well in ministerial support, Sunday-school and mission work. Most of the others, seemingly almost dead until lately, are awakening; until a majority of them have live Sunday-schools; several of them good prayer-meetings and are beginning to feel the influence of a higher plane of usefulness.

ORDINATION OF DEACONS. Jacinto Church, at their last regular conference, 26th ult., called to ordination brethren J. O. Looney and James Ellage as deacons. The presbytery consisted of Elders J. L. Gray, J. C. Hughes and myself. At night, the same evening, Bro. W. D. Robinson, of Jacinto, was ordained to the full work of the ministry, of which the clerk of the presbytery, Elder J. H. Taylor, will give a more full account.

MINISTER'S INSTITUTE. Our next minister's meeting will convene with the Meadow Creek Church, east of Booneville on Friday, before the 31st Sunday in this month. The mission meeting of the first district convenes at the same time and place. It is earnestly requested that all the ministers of the Association come together then and confer with each other, and the brethren there assembled, in reference to our projected meetings in different churches of the Association.

## MEETINGS APPOINTED.

A meeting will begin at this church on Monday evening, the first day of July. Pastor W. L. Skinner has the promise of Elder Martin L. Ball, of Arkansas, to assist in the meeting. Bro. Ball is a nephew of Evangelist Ball, of this State, and a son of the late Martin Ball, a pioneer preacher of Mississippi, and one of the grandest and most useful men in the history of whose gospel success has illuminated the pages of our ante-bellum church history when completed by Bro. Buck and his coadjutors. We love and honor because of the father, and the son are praying that his name of usefulness may not fall short of that of Father Ball, the most effective revival preacher of which our state could boast in days of yore.

Beside this meeting, I have arranged to begin a meeting at Glenn Dale on the second Sunday of July to assist Pastor W. M. Henderson and Eld. W. L. Norman, of that church. Another, at Burnsville, Elder W. L. Gray pastor, on the third Sunday of the same month. We are praying for the Spirit, and expect to "Behold the glory of God" in the conversion of many souls at these meetings. Brethren pray for us. ST. CLAIR LAWRENCE, Inka, Miss., June 8, 1889.

## A reply to Bro. R. E. M. in Record No. 11.

With all due respect and love for my aged brother, I must say you are certainly mistaken about the time process of removing the stone from the mountain commenced. In the first place, preparing to do anything and doing the thing itself are quite different (a mistake that too many have made), mixing the preparation for the plan of salvation and the plan itself, and the application of the plan to fallen man; these three things are, taught separate and distinct in the Bible

but in close connection. God had fore-known and fore-ordained that Christ should be born and crucified there must be a preparation for the work in the flesh God called Abraham to commence the preparation for the execution of the stone could not day, for Abraham lived hundreds of years before Daniel, and Daniel spoke of it as yet in the future. In the third place, the stone was cut out, began to move and the kingdom was set up in the time of one king for empire. Nebuchadnezzar saw the stone cut out, he saw the rise and fall of four kingdoms, one was his own and the other three were to follow. The cutting out of the stone was just as much in the past or future tense as the kingdoms spoken of first, Nebuchadnezzar; second, the Medo-Persian; third, the Grecian Empire; fourth, the Roman Empire which iron and clay so well represented, conquering all people yet assimilating with none until after Christ came. Christ was to be excluded by Romans who then had control of the world, making the stupendous action of laying hands upon and crucifying the only son of God. If you say the kingdom of heaven was set up in the days of Abraham you agree with Peder-Baptists and say in so many words, children were circumcised into the kingdom of God and there is nothing wrong in baptizing our children into the kingdom, as adults and children were both circumcised under the Jewish law. As Moses never taught the resurrection of the body nor made a single spiritual promise, nor promised any reward after death for obedience we must look some where else for the setting up of the kingdom of God, as the Savior says: "My kingdom is not of this world."

L. C. HICKS.

## HOW DO WE GROW?

The real innermost process of growing, nature keeps as its own secret. But some of the conditions of growth are made known. The Lord said, "Consider the lilies of the field how they grow." The secret of growth is in the soil. The "how" is not a philosophical "how," but the illustrative "how." This incomparable teacher shows his "little field" hearers how the lilies grow under the care and goodness of the heavenly Father. So their own growth in faith or spirituality is conditioned on their single-hearted devotion to God, and the laying aside all anxious care about the needs of the body. The words "take no thought" did not have the same force when our common version was made that they have now; and hence the new version is made to read properly, "Be not therefore anxious, saying, what shall we eat?"

This calls to mind the sad case of an extremist who was taken from Grenada some weeks ago to the asylum for the insane at Jackson. He said repeatedly that the Lord required him not to think at all about food and raiment, and that all earthly needs would be supplied without his working for them. He went to the express office and acquired if the Lord had sent him a package of money. He said that the Lord had promised him money with which to buy obscene and indecent pictures. These pictures he would destroy. He was asked while being examined before a jury who would work his cotton and corn patch? He replied, "the Lord."

"Our Lord, of course, does not mean that we are to exercise no forethought and put forth no effort. Trust in God by no means implies the lack of this. Augustine refers to a sect in his time who called themselves Eucheites, or Prayer-men, because they simply prayed for everything they wanted without laboring to obtain it. This grievous folly has been reproduced by some well-meaning persons in the present generation." (See *Brotherhood* on Matthew.)

There is no question but that anxiety about one's earthly affairs is a great hindrance to spiritual development. And yet a Christian's daily duties need not diminish his fervency of spirit or hinder his service to the Lord. The mind is to be turned again and again to God while the hand is diligently plying some earthly industry. And that industry is to be pushed vigorously for the support of one's own household, and the cause of Christianity, as sacred duties. If riches increase, set not your heart upon them. It is not written that money is the root of all evil, but the love of money. And then it is a perverted love. For enjoyment in gaining money for right purposes, is a divinely inspired emotion. It is possible for one to grow in grace while all his energies are bent toward money making, when the motive underlying his efforts is God-given benevolence. That Christian who is faithfully and industriously engaged in business for the gospel's sake and the support of family may be as truly in the line of Christian duty and in the way of Christian growth, as is the faithful minister. Would it not be well for our ministry to encourage the membership of our churches, in money

making, all meanwhile teach them how to use their money. How much growth in the Baptist ministry not to say in the bank and file of our laity? How much strength would our beloved College take on should some Rockefeller give it \$100,000?

Another means of growth is the prompt and regular attendance of all the members upon every meeting of their church. A drawing church is more effective perhaps than a drawing pastor. The rule is that every member should take nothing for granted. In from going to every meeting, this church that would not prevent the pastor from going.

But if I not my purpose just now to endow College or gather an active aggressive church. It is following the trend of nature as well as the cause of grace to begin with the seed supply as far as possible the requisites of a healthy and vigorous individual. The sure way to produce large results in the great and ever widening field of mission work is to make the local church in faith and rich in money. The way to make a strong local church, is to bring up the individual to full grown man or woman in Christ. The prime work of the pastor, the title itself involving the idea, is to feed the flock, giving each his portion in due season—a work that would fill the heart and hand of an angel! The pastor ought to be the busiest man in the community; he is, if he does his whole duty.

The overwhelming majority of our church members are only "babes in Christ," and must be fed with spoon victuals. One or two, some places a half dozen, are approximating, along some one line, full growth. Numbers, about three millions! What value to the cause are they? Only to count against the Methodists on muster days. Where does the fault lie? Mostly with the pastors of the churches, and the cause of that fault lies in over-anxiousness for accessions. It is right to pray the Lord to add to our churches daily those being saved. But the pastor's chief duty is to master and nourish each of his portion, so that he will never fail to answer with a bright eye and a full heart.

Let us fully aid each of their members in finding what he or she can best do. Mr. Spurgeon asks each person on joining his church, what Christian work he expects to enter upon.

We will grow if all our members will take no anxious thought about worldly interests, and with single hearted devotion think deeply about the blessed privilege of doing with our might whatever God appoints. And then do it.

We will grow if each will give systematically to every worthy object, according to God's temporal favors.

We will grow if church member will attend church as promptly and regularly as does the pastor.

We will grow if the pastor will preach better and visit more.

We will grow if the members will hear better and criticize less.

E. B. MILLER, Grenada, Miss.

## SOCIAL DRINKING.

While in Meridian a few days ago I was talking with Mr. M. F. Caraway at his place of business. Sitting on the sidewalk was a gentleman from Ellisville, Miss., that had crooked the elbow until his reason was dethroned. Passing on horseback was a countryman just able to sit on his horse.

A brother from Smith county joined us, and in the course of conversation, he told us of a trial in his church of a brother for drunkenness. He had made acknowledgments and promised with God's help never to do so any more; but the brother was not satisfied; he had been drunk and he finally agreed to bear with him.

This brother that told me about the trial, offered then a resolution against social drinking, which was voted down, he thinks, by 28 to 10. A majority of that church would turn a member out for getting drunk but think it no harm to drink with another socially. It is not a question of principle and not get drunk. If a brother has been drinking long enough for (not to effect him, or is constituted that alcohol will not effect him, it all right).

I take the position that there is as much harm in a church member taking one drink as a beverage as there is in his taking a gallon, and no church can be consistent and have any other rule of discipline; for a table-spoonful of liquor would make some men drunk, while an old toper could drink a pint and keep sober. A man's system might be in a condition that a small amount of whiskey would effect him, while at another time it would not.

I heard of a church in Kemper County having a member up for not drinking whiskey without getting drunk. One brother made a speech telling the church this brother had been fined before, and if he did this time he must be

promise the church not to drink any more. "The brother rose and said he had promised God he would not, and he would this church, if the church would promise him it would not drink any more. That threw a damper on the meeting." Not a single brother would move that the church accept the brother's proposition.

Reader, art thou an abstainer? Then what are you doing to enlighten and reform your neighbor? Is not your influence on the side of the evil one? That Christian must have little of the spirit of the Master that has no active sympathy with the work of saving those who are slaves to the drink habit. Remember that in this, as in all other ways of Christian living, formation is easier, surer, wiser than reformation. Teach the children, betimes, what alcohol is and what it does. Bid them beware of the mockeries of the wine cup. Warn them to shun the beer shop as the Lazar-house; but the silent influence of your own example here, as every where, is worth all else, and without it all else is vain. At the present moment he who uses ardent spirits or introduces them into his hospitalities, virtually arrays himself against the cause of temperance and humanity. If I am wrong I hope some brother will set me right for God and home and humanity.

## GIVE THE COLLEGE A CHANCE.

### Dear Brethren:

Nearly eleven months of our Conventional year is gone, but little time remains for us to close up our work. Much depends on the use we make of these few remaining weeks. We all want to have a good Convention at West Point. Two things will give us such a Convention, the presence of the master of assemblies, freedom from debt in all departments of our work. The first we can save by earnest seeking, the second by economy. Let us have them both, and with them the best meeting we have ever had.

If we are to have both you must give the College a chance, a better chance than it has thus far had, to go without a deficit. You will bear me record that we have not troubled you much during the year. For nearly twelve months you have given your thoughts and hearts and money to the work of Missions, and while I do not ask you to forget or neglect that sacred cause (God forbid that I should do that) I do beg you to give a little more of your thought, time, prayers, and money to the College. It will not hurt any one of you to do this. It will not hurt the cause of Missions. I do not believe it will displace the master.

If we have a College at all, we ought to have a good one, may we ought to have the very best. The Baptists are worthy of the best, and they are able to have the best. They ought to be ashamed to think of having any other kind. But we can not have one at all, much less one of the best, without money and a good deal of it. But we need the College, every Baptist in the state needs it, and every Baptist is helped by it. You may not all see this very clearly, but it is so. Why then should not every Baptist help the College?

I said it would not hurt you to give something to the College. Suppose you were to give the proceeds of one day's labor on the farm, in the shop, in the school room, as a doctor, a lawyer, a pastor, or whatever may be your calling, would that hurt you? Can you not do that much for the college? It would be giving on a scale of a hundredth part of your secular time to this department of the Conventions work. Do it, brother, do it, and I am sure we shall go to West Point without a deficit.

But what you do must be done quickly. The time is short. But there is time enough to do this if you want to do it. Take your earnings for the last 12 months, divide it by 300 and send me what you get by the division. Can you not thus give one day to the college that gives all its time to you? I should like to receive about 75,000 letters within the next 30 days, conveying a token of appreciation of the college. Let me be overwhelmed with letters, letters full of love and kindness, and good wishes and a little money. Let me hear from every one of you within 30 days, as above. That would be the biggest thing the Baptists of this state ever did. And it is so easily done. Who says the Baptists of this state cannot each of them write just one letter in one month's time, and put a little money in it too? I do not believe they are such a no account people. And so, little girls, little boys, big girls, big boys, fathers, mothers, brothers, sisters, old bachelors, old maids, let me hear from every one of you, and you shall hear from me, and may God help you and the college.

Clinton, Miss.

W. S. WEBB.

## OUR WASHINGTON LETTER.

### BY REV. SCOTT F. BERSHEV, PH. D.

An important, and representative, public meeting was held in this city on the night in the interest of a proposed Inebriate Asylum. Dr. Godding, Superintendent of the Government Insane Hospital, set forth his convictions that inebriety was a disease rather than a crime, but a dangerous disease leading to crimes against life and property, and ought to be treated by society, in defending itself, just as it treats any other dangerous form of insanity. Commissioner Douglass, one of the new District Commissioners, advocated the confinement treatment. The city Chief of Police said that there was no law in the district against drunkenness. The arrests of intoxicated persons are made to protect them and for disorderly conduct. During the year 1888 he reported that there were 4,000 arrests for intoxication and 180 more for disorderly conduct in addition to intoxication. He said with considerable feeling, "If you cannot reform them, keep them in some place until they die, and thus prevent them from killing others."

One of the largest real estate men urged the trial of an Inebriate Asylum. He said that every saloon in the city, as a crime-producing agency, costs the Government \$800. A committee was selected to designate a Citizens' Committee to urge upon Congress to pass a bill to establish an asylum for inebriates in the district. I believe that all classes will unite upon the plan as an experiment.

Temperance sentiment is just now, for various reasons, rapidly forming in the district. Several murders have been recently committed in the city by drunken men. A vigorous campaign is to be carried on through the summer in all parts of the city by the Good Templars, who have a large tent, which is to be located for a week or two in the different sections. It is already fruitful. The Women's Christian Temperance Union has asked the pastors to preach on Temperance. The way in which the saloon keepers have been ignoring the law for several months has awakened the under-current of thought, and this always means something. All things are working together towards the centralization of opinion that the saloon must go.

The Christian consistency of Mr. Wamaker, in forcing public life, so far as himself and his department are concerned, up to the higher ground of the Christian moralities, is being admired throughout the land. The department is being conducted by the rules of business economy and thoroughness and without that universal outlaw for the Sabbath day which is so offensive to Christian people of the land. The efforts of Postmaster-General Wamaker to reduce Sunday work in the postal service to such a minimum as will not interfere with its efficiency, meet with the general approval of those actually engaged in that service. In the Executive Department here a practice has grown up, which requires many of the clerks and messengers to be at their accustomed places on Sunday. As a rule there is no actual necessity for this Sabbath day labor, and much of it has no connection whatever with the public service. Most of the chiefs of divisions are supplied with stenographers and typewriters, and these are often required to repair to their desks on Sunday in order to assist the chiefs with their private correspondence.

In other cases, work that could be easily disposed of during the week is laid aside for Sunday, and the clerks are required to be present on that day to dispose of it. This abuse is specially prevalent in the Treasury Department. In that department there is one chief of division who invariably spends Sundays at his desk and requires the presence on that day of his stenographer. Mr. Wamaker has broken up this abuse in the Postoffice Department by issuing an order prohibiting the clerks of all grades from entering the building on Sunday. A similar order should be issued by other heads of Departments. In this matter the Postmaster-General has struck at an evil tyranny by prominent men over their clerks, which now that it is exposed, should be battled against elsewhere.

Through Postmaster-General Wamaker the President has expressed his assent to an invitation to be present at a gathering arranged under the auspices of the Presbytery of Philadelphia, upon the site of the historic "Log College" near Harrisville, Pa., on September 5th, in commemoration of the founding of the Presbyterian church in America. Rev. Thomas Murphy, pastor of the Franklin Presbyterian church and Dr. Knox, president of Lafayette College, visited Washington a short time ago, and under the patronage of the Postmaster-General, laid the whole details of the interesting subject before the President, who spoke of his willingness, if public duties should not supersede, to be present.

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## FARM NOTES.

A salve of equal parts of tar, tallow and salt will cure the worst case of felon.

Many people are learning that it is far more healthy to eat fruit than puddings or pastry.

We find that if we compel ourselves to put things away the moment we get done using them, the better we are off.—Western Rural.

Now is a good time to plow up a patch of ground for fall turnips and rutabagas, and if it is intended to sow even a small patch it will pay to do this much now.

In setting out trees of all kinds it should be kept in mind that they will grow; and allowance should be made for the room they will occupy as they get bigger.

Don't neglect to wash the teeth on rising and retiring, even if they are untouched during the day. It does pay; well-kept, natural teeth beat any artificial ones.

The rose can be grown indoors in pots, and is used for a greater number of purposes than any other flower. The young plants should not be set out too early. Trim off the surplus branches of the old bushes and cut back some of the wood.

When the strawberries are done bearing it will be found a good plan to remove the mulch and give a thorough cultivation as possible; if plants are not wanted keep down the runners.

When the earlier crops have matured, remove and plant something else in their place. Keep the soil occupied all during the growing season. This plan will prove of material aid in keeping down the weeds.

Trim back the wood of unprofitable pear trees and apply a good dressing of wood ashes, taking pains to work well into the soil, and then give the trunk a good washing with soap-suds.

Ex-Governor Rusk, of Wisconsin, first came into national prominence in consequence of his vigorous methods of putting down the Anarchists. Rusk was a gallant Union soldier and brings into the cabinet a refreshing spirit of positive Americanism.

The American farmer has written in his album: "In this land of taxation, if I give me to tell my, The best thing to do with a farm, is to sell it."

It would undoubtedly help materially in keeping down insect pests of all kinds in the garden, the orchard and grain crops if a more concerted effort could be made against them in each neighborhood.

So far as possible no fruit should be allowed to go to waste. What is not used or can not be marketed to advantage should be dried, evaporated, canned or put up in such a shape that it can be kept for use during the winter.

Mrs. McMajon, of California, has started an orchard with 600 olive trees. Last year she purchased the fruit of 220 trees in the neighborhood, from which were made about 400 gallons of oil of the finest quality, worth from \$5 to \$10 in the home market.

Baked Eggs.—Drop one egg at a time on to a buttered plate, being careful not to break the yolk, till the plate is full. Sprinkle a little salt and pepper on each with a bit of butter. Bake in a hot oven till the whites are "set."—Good House-keeping.

An Austin inventor has devised a steel corn husker, which, drawn by a team, picks and husks the ears at the rate of eight to twelve ears a day, according to the capacity of the team. The team and machine move astride the row, one horse on either side, and every ear of corn, large or small, is picked up. Corn husking can now be done just as thrashing is, lasting but a few days.

The production of wool in India, Central Asia and China is estimated at 200,000,000 pounds. Australia and New Zealand possess 75,000,000 sheep, producing 200,000,000 pounds of wool, worth \$11,100,000. La Plata possesses 100,000,000 sheep, producing 20,000 tons of wool, worth \$4,800,000. Europe possesses 200,000,000 sheep, yielding 100,000,000 pounds of wool.

Ordinary drinking water, if taken in large quantities, acts as a solvent and diuretic, and also increases the perspiration if the temperature of the air be high. Another effect of large draughts of water is to make the pulse slower, and to diminish slightly the normal temperature of the body.

When there is a good crop and prices are low does not always indicate that no profit is realized, for with a fair crop fruits of nearly all kinds can be raised for market at a very small cost, and can be sold cheap and yet be profitable.

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And after sending your name, you decide not to come, please inform us at once, that we may assign another in your place. We expect to need all homes that can be procured, and will send out a large number of new brethren and sisters, as this is a very important meeting phase and as to make it a success.

by your thoughtful and prayerful co-operation. Do your duty definitely and promptly, and don't take too much for granted, remembering that some can only be assigned to those sending their addresses as requested above. Very Respectfully,

THE WEST POINT BAPTIST CHURCH, H. J. VANDLANDINGHAM, F. M. BEALL, Committee.

All papers friendly please copy and oblige the church.

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